lessness all possible names, Numens of the gods, the names and forms of all realities, are already envisaged and prefigured, because they are there latent and inherent in the All-Existence.

It becomes clear from these considerations that the co-existence of the Infinite and the finite, which is the very nature of universal being, is not a juxtaposition or mutual inclusion of two opposites, but as natural and inevitable as the relation of the principle of Light and Fire with the suns. The finite is a frontal aspect and a self-determination of the Infinite; no finite can exist in itself and by itself, it exists by the Infinite and because it is of one 'essence with the Infinite. For by the Infinite we do not mean solely an illimitable self-extension in 5pace and Time, but something that is also spaceless and timeless, a self-existent Indefinable and Illimitable which can express itself in the infinitesimal as well as in the vast, in a second of time, in a point of space, in a passing circumstance. The finite is looked upon as a division of the Indivisible, but there is no such thing: for this division is only apparent; there is a demarcation, but no real separation is possible. When we see with the inner vision

•and sense and not with the physical eye a tree or
other object, what we become aware of is an infinite
-one Reality constituting the tree or object, perva-
ding its every atom and molecule, forming them out
of itself, building the whole nature, process of
becoming, operation of indwelling energy; all of
these are itself, are this infinite, this Reality: we see